

RANTERS REASONS

Reloyed to nothing.

OR,

*The justification instead of the justification
of the Mad Crew.*

BEING,

A serious ANSWER returned to one who
in his Letter desired an unlawfull and wicked Book to be
sent unto him, call'd the Justification of the Mad Crew. Instead
of vvhich, the Author of this Letter sent him the Act of Par-
liament made against the Ranters; and did also both ju-
stifie their way, and ingratiously blame some, who in
Christian love would have reduced them to the
Life and Truth of Christianity.

Wherein the people called by themselves
God; and by some others, *the Gods of Germany*,
may, as in a Glasse, behold, that they are a deluded
and defiled people, if not incarnate Devils.

Jude, Verſ. 8. *These that will be rich, shall fall away from the faith, defile the flesh, despise dominion, and shall come to nothing.*

LONDON

L O N D O N.

Printed by J. L. for Nathanael Webb, and William Gorton,
at the Gunpowder in St. Pauls Church-yard.





T H E
R A N T E R S
R E A S O N S
Resolved to nothing.

Friend B.

FOr so Christ called even him who wanted the Wedding Garment of pure and un-spotted Love, as doubtlesse you doe; I wonder that you should write thus as you doe unto me: For though my name be *Highway*, yet, I hope, you never heard that it was my practise or judgement to make our selves as common as the High-way, by bodily prostitution; a wickedness, which, through Gods grace, I have abhorred from my childhood.

I cannot send you that Book which you desire if I would, for all of that kinde, thanks be to God for it, are justly damned to the fire by the hand of Supream Authority: Nor would I furnish you with it, if I could, lest it should adde fewell to your lustfull flame. The Book carries the Indication of what it is, and its own condemnation, in the very fore-front; for there can be no true justification or vindication of the Mad Crue, no, not in that sense wherein wicked *Jerusalem* justified her sister *Sodome*, *Ezek. 16*. Therefore I have rather chosen here to send you, first, an Antidote for your

Body, the late Act of Parliament made against all such Errors, Blasphemies, and Wickedness, as is found among you; and then a Preservative also for your soul. The Candle that God hath been pleased to light in my heart, I must not hide under a *Bushel* (you know what I mean) but rather set it up in the Candle-stick of his Church, that it may give light to all that are in the house, *Mat. 5. 15.*

There are, I confesse, some supposed Mad men spoken of in the Scriptures, and ranked not only among the Saints, but numbred with the Apostles and Prophets, but I am well assured that they were no Ranters: Such an one was that Prophet, or Son of the Prophets, who was sent to anoint *John King*, 2 *King. 9. 13.* who, by one not so well in his wits as the Prophet was at that time, was termed a mad fellow, and yet was afterwards justified to be well enough in his senses, in that he followed the new King, and confirmed the Prophets Messlage. Such another Mad man was *Jeremiah* reputed to be by *Shemajah the Nehelmitite* that is the Dreamer, *Jer. 29. 25, 26, 27.* but the madnesse was found in himselfe, when he caused, not only himselfe, but his posterity to be cut off for his rebellions, *vers. 32.* In like manner *St. Paul* was charged with madnesse through too much learning, by *Festus* the Roman Deputy, even then when he spake the words of Sobriety and Truth: yea, our Saviour himselfe escap'd not this imputation, for *John 10. 20.* Many said of him, *he hath a Devill and is mad.*

Besides these supposed Mad men, we finde in Holy Writ three sorts of men that were charged with madnesse. The first, are such as were enforced on the sodain to counterfeit themselves to be no better, for deliverance from present but undeserved danger: thus did *David* once, 1 *Sam. 21. 13, 14.* but this is no excuse for your Coppe and Captain to feigne himselfe distracted when the Magistrate called him to an account for his horrid Blasphemies; hee should rather have confessed his former madnesse, and have retracted what he had spoken and written in that kinde, for the reducing of those whom he had seduced heretofore, or might possibly corrupt hereafter, and so have testified his repentance to the whole World, if he be ashamed of what he hath said and done. But thus I see you will verifie and fulfill the title which you have erst given your selves; you will first or last professe your selves to be a mad Crew,

Crevv, vwhen danger may accrew unto you thereby. Yea, some of your Fraternity, through a vvise hand of Divine severity, have been struck with corporall madnesse, and have ended their dayes in extreame rage and fury. Wherefore, you that yet enjoy your Senses, but give your selves to all sensuality, should do vvell to forsake your spirituall Lunacie, vvwhile your understandings and memories remain vvhole and un-broken in you, and to apply your hearts to the true Wisdome which lies in the fear of God, the faith of Christ, and the love of the Holy Ghost: for if you become once totally bereft of your intellectualls, you are past all spirituall cure.

The second sort of Mad men presented unto us in the Holy Word of God, are such as were corporally mad and Lunatick, and especially through an unclean spirit possessing them. Such an one was that afflicted Son of an affectionate and believing Father, *Mat. 17. 14, 15, &c.* This young man was one while cast into the fire to be consumed; and sometimes thrown into the water to be therein drowned: which sets forth Satans two generall and usuall ways of destroying mens souls. For either, if they be carnall, he seekes to drown them in the cares and lusts of the sensuall World, which are as vvater, to overthrow all desires and inclinations to God and heavenly things, and thus he endeavours to overwhelm your crew among others: or else, by avvakening Anger, Wrath, Malice, Revenge, or at the best, a bloudy minded Zeal, he attempts to consume men both here in this life, and to torment their souls eternally hereafter. But since this kind of Lunatick Spirit goes not out but by Fasting and Prayer, *Mat. 17. 20.* look to it, that by the speedy and diligent use of both, you seek a cure and deliverance in Christ. Howbeit, the true Israel of God, who are of a clean heart, have fure promises to be kept from both these distractive ways, *Isa. 43. 1, 2.* *But now, thus saith the Lord, that created thee O Jacob, and he that formed thee O Israel, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine: When thou passest through the Waters, I will be vvith thee, and through the Rivers, they shall not overflow thee: When thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.* Another of these Lunaticks we finde in the fifth Chap. of St. Marks Gospel, and a lively resemblance of your crew, for as he was possessed, not with a single Devill, but a Legion of unclean spirits, so 1 feare are you, and as no man could tame

tame him, so it is with you. As he brake the fetters and chains wherewith he was bound, so you break through all humane and Divine Laws. As he plucked off his clothes, so you affect both corporall and spirituall nakednes. Finally, as he affected unclean places, and lodged among the dead mens Tombs, so do you associate your selves with the unclean, such as are dead in trespasses and sins, yea, I feare with some of them who are twice dead and plucked up by the roots. But if there be any among you (as I hope there are some) who have not sinned that sin unto death, 1^{Jo}. 5. 16, 17. by entertaining the unclean spirit again with seven more worle then himselfe, after he was once by a temporary faith and repentance departed out of you, *Mat*. 12. 43, 44, 45. let them with this Lunatick, come to the Lord Jesus, and worship him in all humility, that so he may cast out this wicked Legion, and send them in their right senses, to praise that God which had done so great things for them.

The third and last sort of mad men are those which are spirituall phreneticks. So the prodigall son was once besides himself, though afterwards, through affliction, want and misery, he returned unto his wits, and remembring himselfe, returned also unto his Father, as I wish you may doe. But those which were mad against God and his people, and carryed with rage and fury against Christ and his Saints, in a way of persecution, were yet more outrageously mad then the prodigall. Such an one vvas *Paul* by his own confession, while he vvas a *Saul*, *Act*. 26. 11. *And being exceedingly mad against them, I persecuted them unto strange Cities.* Let some who are your enemies, and that justly, as to your lewd and vvicked life, look vvel unto it, that they be not tranported with this kinde of madnesse against those vvich are vertuously minded, but of different judgments from them: thus *Hoseah* complains, *Chap*. 9. 7. *That the Prophet was a fool, and the spirituall man was mad*, and that vvas one cause vvhy the dayes of visitation vv ere hastned, the dayes of recompence vv ere at hand, as it precedes there in that verse.

Thus much of the severall sorts of Mad men set forth in the Scriptures: novv you and your crevv follow, who are wont to bring a mad crevv of reasons, and those not so much borrowed as stollen out of the vvritten Word of God, for your justification of vvich your practise, that may be truly verified vvich *St. Peter* vvrites of some,

some, 2 *Epist.* 3 (*chap. vers.* 16. In vvich, (to vvie *St. Pauls* *Epist.*) some things are hard to be understood, vvich they that are unlearned and unstable, pervert or vvrest as they do also the other Scriptures to their ovvn destruction.

And therefore, because it is not safe to leave a sword or knife (though otherwise usefull Instruments) in a mad mans hand, I will endeavour to keepe so many of them as I can call to minde, out of your reach or power, to pervert them as you have done, by vindicating them from your glosse, and restoring them unto their true and genuine sense again.

The first I meet withall is *Gen.* 3. where you make the eating of the Tree of knowledge of good and evil, to be nothing but a looking upon some things for evill; as, theft, fornication, adultery, swearing, cursing, blaspheming, and the like, and a beholding of the contrary virtues for good; as, just dealing, chastity, fearing an Oath, blessing our enemies, and the like.

But by this your interpretation, all the Prophets and Apostles, yea, Christ himselfe, had eaten of this Tree: for in all their Doctrine and Writings, they looked upon iniquity as very evill, and upon true holinesse and righteousness as very good, and did set forth the same accordingly to be so esteemed and looked upon by us. However, it is evident that you Ranters have eaten of this forbidden fruit abundantly, in that yee are in your own eyes become as Gods, yea, above God, for he doth know some things for good as they are, even all things he made and continue in their first Ordinance, and some other for evill, which are the marks of the Adversarie or enemy, who hath sowed tares in the field of the wheat.

The second Scripture by you perverted, is that of *Num.* 23. 21. where it is said, *He hath not beheld iniquity in Jacob, nor hath he seen perverseness in Israel*: therefore God, say you, seeth no sin in you: but, doth not God see all things as they are? *Doth he not search the heart, and try the reynes, even to give unto every man according unto his wayes, and according unto the fruits of his doings? He that planted the Ear, shall he not hear? and he that formed the Eye, shall he not see? and he that chastiseth the Heathen, shall he not be correct? he that teacheth man knowledge, shall he not be know? Psal.* 94. 9, 10. It is true, that God findeth or seeth no such iniquity in his Israel or people, as in some others,

others, nor is there such perversnesse to be found among them, as is among those that either remain in their first corrupt estate, or relapse into a worse. But shall not God finde iniquity and perversnesse in you, when the grossest of men both discern and hate it in you? Yet there is an Israel of God, who have so purged out all corruption through the power and help of Christ, that they know nothing by themselves, 1 Cor. 4. 4. yea, Christ so purifies them from all iniquity, that he leaves no spot or wrinkle, or any such thing, Ephes. 5. 29, 27. And of these Balaam prophecies, especially these, saying, *That the Lord his God is with him, and the stout of a King is among them: God brought him out of Egypt, or straitness, and he hath as it were the horns of an Unicorn, &c.* Numb. 2. 21, 22, &c.

A third place by you alledged, to prove that God dwels in darknesse, is that of 1 King. 8. 12. 2 Chron. 6. 1. *Then said Salomon, the Lord hath said, I will dwell in the thick darknesse.* But you should observe that Salomon speaketh not there of the darknesse of unrighteousnesse, or iniquity: For, *what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darknesse? and what concord hath Christ with Belial?* 2 Cor. 6. 14, 15. Salomon therefore alludes either to Gods manner of descending upon Mount Sinai, when he published the Law: as he appears in Lightning, Thunder, Darknesse, Tempest, and with Earth-quakes in his first Works, when he came to humble the refractory sinner, and to convince him of his misery, Heb. 12. 18, 19, 20, 21. and specially, as he will at length declare and manifest himselfe against all his enemies, and the enemies of his people be they inward or outward, when his servants pray and cry unto him, Psal. 18. 7, 8, 9, 10, 11, 12, &c. Or else, the said King hath respect unto Christs manner of vvalking before the Camp of Israel, who vvent before them in the day time in a Pillar of Clouds, or in the dark shadow of his Words, and Prophecies, because they could in that their weaknesse of faith, no more endure the glorious brightnesse of his heavenly day and clearnesse, then we can brooke the transcendent rayes and splendor of the Sun, without the shelter and shadow of the clouds in the upper region of the air. And this last conjecture is the more confirmed, because in the next Verse Salomon saith, *But I have built an house of habitation for thee, and a place for thy dwelling, &c.* opposing the house of rest, not only to the moving Tabernacle, but unto the vvalking and removing pillar. In

In the fourth place you make use of *Nehemiahs* cursing the violaters of the Law, *Nehem.* 13, to justifie your selves in your horrid way of cursing. But he did not curse in such formes as you do, nor in any way of absolute imprecation, but by denouncing the curses written in the Law of *Moses*, against such persons as incurred those curses by the sins there accursed.

A fifth place by you produced, to prove that God worketh as well in works of darknesse and iniquity, as in righteousness and light, is that of *Psalme* 139 12. *The darknesse and the light are both alike unto thee.* But this place speaks of Gods Omnisceiency, as verse 7, 8, 9, 10 sets forth Gods Omnipresence or Ubiquity. For in the 11th. verse the *Psalmist* pre-occupates an objection thus. If I say surely the darknesse shall cover me: even the darknesse shall be light round about me. And then he adds, Verse 12. *Yea, the darknesse hideth not from thee, but the night shineth as the day: the darknesse and the light are both alike to thee:* that is, they are alike manifest and known unto him, who seeth as clearly in the darkest night as in the day time, though there be with him, and in his Kingdome, and spirituall people, no night at all, *Isaiah* 19. 20. *Revel.* 21. 22. *Revel.* 22. 5.

A sixth place by you both misunderstood and wickedly perverted, to the former purpose, is that of *Isaiah* 42. 16. where it is said, I will make darknesse light before them, and crooked things straight. But what darknesse is it that the Lord there speaks of? it is not real and true darknesse, unrighteousnesse or iniquity, but supposed error and darknesse, and such as in the presence of the true light will appear to be what is in it self, truth, vertue, light, and life.

Thus not onely *Paul*, but many of the *Jews* in the time of their ignorance and unbelief accounted the way of Christ to be heresie, and consequently error and darknesse, *Acts* 24. 14. *Thus many put evill for good, and good for evill, light for darknesse, and darknesse for light, Is.* 5. 24. Now when God opens the eyes of these, rectifies their Judgements, and turns them unto him, then he fulfils all that is here promised in this verse. *And I will bring the blind by a way which they know not, I wil lead them in paths which they have not known, I will make darknesse light before them, and crooked things straight. I these things will I do unto them, and will not forsake them.*

A seventh place by you mis-placed in your own hearts, is that

of *Isaiah* 45.7. where the Lord proving himself to be the onely Lord, and that there is no true God besides him, Verse 6, he saith, Verse 7. *I form the light and create darknesse, I make peace, and create evill, I the Lord, do all these things.* Whence you would infer, that God worketh as well in evill and darknesse, as in good and peace. And if you understand the former words of the light of peace and prosperity, as well as of the darknesse of trouble and affliction, which is the evill of punishment, we must grant it to be true: For so the latter sentence doth explain the former by way of exegesis and exposition, to avoyd mistakes. But you plainly darken and corrupt the sense of the place, and shew that there is little or no true light in you, if you here understand the ways and works of spirituall darknesse: For God creates no such darknesse, he cannot deny himself, nor work contrary unto himself, 2 *Timothy* 2.13. For as the Apostle speaks, 1 *John* 1.5,6. *This then is the message which we have received from him, and do declare unto you, That God is light, and in him is no darknesse at all: If we say we have fellowship with him and walk in darknesse, we lye and do not the truth.* Ruminat well upon this Text all yee Ranters. The Lord by creation brought light out of darknesse. 2 *Cor.* 4.6. but it was a different thing from the darknesse, yea, quite contrary, and diametrically opposite thereunto, as darknesse also remaineth repugnant and contrary to that light for ever.

The eighth place of Scripture by you produced to make the Lord the Authour and Founder of all evill, as well as of all good, is that which *Lament.* 3.37,38. speaketh thus: *Who is he that saith, and it cometh to passe, when the Lord commandeth it not? Out of the mouth of the most High proceedeth not evill and good.* But that evill is the same thing, which Verse 32 is called grief, and Verse 33. is termed affliction, whereof diverse kinds are named, Verse 34,35,36. and consequently the opposite good is all manner of welfare and blessing, whether temporall or eternall. So that the working of the spirituall evill of sin and iniquity, which is the great, if not the onely evill in his sight (howsoever custome and delusion hath made it good in your eyes and taste) is farre from him. For so he speaketh of that which he had expressly forbidden before by his Commandements, *Jeremy* 7.31, *which I commanded them not, neither came it into my heart.*

A ninth place, which you would hale and pull to your wicked pur-

purpose, is that of *Daniel* 9. 24, where it is said, Seventy weeks are determined upon thy people, and upon thy Holy city, to finish or restrain transgression, and to shut up, or make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, &c. which place or prophecy you would have to be now accomplished in you and others, by making darknesse to be turned into light, and vice into vertue, and by confounding holinesse, and righteousness, even that which comes from heaven by hellish enormities.

But you forget that this is promised to *Daniel's* people, to the true *Israel*, and Gods holy city, and not to the loose and wicked, at the end of seventy weeks, which some reckon from the time of the prophecie to the suffering of Christ, but not without a great mistake. For Christ did not there finish transgression, make an end of sin, or bring in the everlasting righteousness generally, either to the Jews, or any other people, as is here foretold and promised, though he then suffered the curse due for sin, so that the time wherein all this shall be fulfilled, is yet to come, which yet as it is to be hoped, is not far off. Secondly, according to your interpretation, God should make an end of righteousness, finish that, and seal it up, but bring in the everlasting unrighteousnesse, transgression and sin, if he confounds the first with that, and through the best, which work would be repugnant and contrary to all the promises, and prophecies of the Old and New Testament, *Isaiah* 2. 1, 2, 3, and *Chap.* 11. 4, 5, 6, 7, 8, and *Chap.* 35. 8, 9, 10, and *Chap.* 60. 21. *Jerem.* 31. 31, 32, 33. *Joel* 3. 17, &c. 21, *Zephaniah* 3. 17, *Zechar.* 13. 1, 2, 3.

In the tenth place to make God the Authour and worker of all iniquity in us, you bring that Scripture, which is written, *Amos* 3. 6. *Shall there be evill in the City, and the Lord hath not done it?* But the Lord speaks there of the evill of affliction and punishment, and not of the evill of iniquity, as the context from the fourth Verse declares, of which evill we read every where, as *2 Chron.* 20. 9. *If where evill commeth upon us, as the sword, judgment, pestilence, famine, &c.* *Jeremie* 4. 6 *I will bring evill from the North, and great destruction.*

An eleventh text, vpon which your Copp or Ring-leader would seem to build his frame, and from thence entitles his book, A flying Rowl, or otherwise to be termed a lying scrowl, is that fifth chap-

ter of *Zecharie*, where, in two severall visions we finde that the Lord accounts not darknesse for light, as light-headed Copp would have us do. For first, there is a curse goes forth of ten cubits broad, according to the whole latitude of iniquity forbidden in the ten Commandements, and of twenty cubits long relating to the ten plagues, wherewith the violation of these Commandements shall be punished here, and the tenfold calamity, wherewith the said rebellions shall be plagued hereafter. Yet vwill we grant that his flying roll is no small curse, that goes abroad, for the seducing of wicked and perjur'd persons, who rob God of his inward house and honour, and have dealt unfaithfully in his Law or Covenant. The second vision is of the *Ephab*, the unhappy vessel or soul where wickednesse dwels, upon which a talent of lead, an heavy and insupportable burthen of Gods wrath is cast first or last. The two women with wings like those of a Stork, who carry it away out of the land of *Israel*, are the true love of God, and the love of our neighbour as of our selves. And the land into which it is carried is *Skimar*, or the shewing and gnashing of mens teeth for envy against God and his people, in and among whom the two spirituall women aforesaid have their dwelling.

The twelvth place wretchedly distracted by another Ring leader of your mad crew, is that of *Mar. 6.22*, where it is said, and that most truly, the light of the body is the eye. If therefore thine eye shall be single, thy whole body shall be full of light. The eye then of the soul is the life or divine nature of Christ, *John 1.4. In him was life, and that life is the light of men.* According to this life is Christ the light of the World so long and so far forth, as he remains in them, *John 1.9. and 8.12, and 9.5, and 12.36,46,* of this light the Psalmist speaks, *Psal. 36.9. For with thee is the fountain of life, and in thy light we shall see light.* This is that which the Apostle calls light in one Verse, and the whole work or fruit of the Spirit in the next Verse, *Ephes. 5.8,9, For yee were once darknesse, but now yee are light in the Lord, walk as children of the light: For the fruit of the Spirit is in all goodnesse, and rightconnesse, and truth.* He then that is full of these fruits, is full of light, and hath a single eye, and he onely. And on the contrary, he that is full of the opposite and contrary vices, in him dwels and rules the Prince of darknesse, yea, though he may seem to have some knowledg of the Scriptures, and ability

to contend therewith, yet that wisdom not being from above is darknesse also. *James 3. 13, 14, 15, 16, 17. Who is a wise man and instructed with wisdom amongst you? let him shew out of a good conversation his works with meeknesse of wisdom. But if yee have bitter envying and strife in your hearts, glory not, and lye not against the truth: this wisdom descendeth not from above, but is earthly, sensuall and devillish. For where envying and strife is, there is confusion, and every evil work. But that wisdom that is from above, is first pure, then peaceable, gentle, and easie to be entreated, full of mercy and good fruits, without partiality, and without hypocrisie. And as we have here a twofold wisdom set forth, the one whereof is dark, devillish, and from below, but the other true light and from above, so the Apostle Paul shews us what are the other works of darknesse, even all the works of the flesh. Galat. 5. 19, 20, 21. Where he placeth the fruits of the Spirit and the works of light hard by them; and sets them in opposition, each against other in the same place. The like he doth as elsewhere so, Rom. 13. 10, 11, 12. Where your Ranting ways are rent in pieces, as manifest and abominable works of darknesse. *The night is far spent, (to wit, with the true mortified Saints,) and the day is at hand, viz: the true day of light and life; Let us therefore cast off the workes of darknesse and put on the Armour of light, let us walke humbly, as in the day, not in surfeting and drunkennesse, not in chambering and wantonnesse, (as you doe;) Nor in strife and envying as some of the moderate Pharisees do. But put you on the Lord Jesus, who is contrary to all these: to the loose and licentious ones, in righteousness, sobriety chastity, &c. And to the present Scribes and Pharisees, in their pride, strife, and envying with his lowlinesse, love, and meeknesse, Math. 11. 29. I will, conclude this point, with the words of our Saviour, Math. 6. 23. But if thine eye be evil, thy whole body shall be full of darknesse. If therefore the light that is in thee be darknesse, how great is that darknesse? Yea that darknesse is so much the greater and harder to be discovered as darknesse where it abideth, because it is looked upon as light, and so reputed.**

The thirteenth place by you most wicked wrested, is that of *Job. 15. 11. Where our Saviour saith to Pilate, Thou couldest have no power at all against me, except it were given thee from above. Which power, say you, was an evil, power or a power to do evil; Therefore, all power to doe evil is from God. To this, I must answer you; That there is a mani-*

a manifold power which issues or proceeds from God ; as first a spirituall power to doe good and fulfill the will of God , of which the Apostle speaks, *Phil. 4.13. I can do all things through Christ, who strengtheneth me.* But of this our Lord Jesus speaketh not here Secondly, there is a naturall power and strength placed in every man by creation, and left in his hand either to act good or evill by it, saving that the evill is by Gods prohibitions restrained, and the good which the man should do , made known unto him partly by inward light, and partly by the outward Commandement ; so that in these regards man is not left free to act as he will, but is under Divine order and restraint. Thirdly, there is a power of Authority and so there are no powers but those vvhich are ordained of God, *Rom. 13. 1.* Lastly, there is a povver of Assistance vvith vvvhich Magistrates and Governours are usually armed and attended. Nowv it is of the tvo last vvvhich Christ speaketh, though his saying be true of all the other kindes of povver. Nowv those tvo as also the naturall povver are good as they proceed from God, but may by us be used and employed contrary to his Comandement, and intimated vvil, and so the evil is from our selves, and the ill governance or disposement of that povver. And this is your *acting* of uncleannesse and all mens perpetrations of evill and ungodly vvorkes originally from the counsell and instigation of the Devill, but immediately from our ovvn default, choice, or consent. Indeed, if the Lord had given us commission to do evill vvvhich he hath in no vvise done, but strictly and severely forbidden the same, or if he had compelled us to doe evill by his absolute and over-ruling povver, he might perhaps have been charged as he is by you to have been the Author and vvorker in our deeds of darkenesse. But far be it from us, to speak, or thinke of things so injurious to God, and so full of blasphemy and reproach against our founder, and the righteous Judge of the vvhole World.

In the fourteenth place, you abominably pervert that text, *Acts 2.44*, where it is said, that all they which believed were together, and had all things common : as if both our persons and estates should be liable to a common usurpation, and prostitution. But first, they were believers in Christ, of whom the Apostle speaks: secondly, they had every one his wife to avoyd fornication, *1 Cor. 7.2.* and not other mens wives or any other women in common: thirdly they

they did not invade one anothers estates at pleasure, nor were their ovvn carvers therein, but he that savv others to be in vvant, & had it to spare, brought his estate to the Apostles, and laid it down at their feet to be disposed as they savv good. *Acts 2.45, and 4.34,35,36,37, And Deacons were appointed to help them in that ministration. Acts 6.2,3,4,5,6,* that so none vvhich were truly necessitous, and vvorthy to be holpen might be neglected.

Unto the fifteenth perverted text of *Acts 17.28*, where it is said *that in him*, that is in God, *we live and move and have our being*, vve need not give you any further answer than vve have done to the foregoing Scripture. There is a threefold being found in man: the first is natural or given us by creation, and this is of and from God; the second, is a being in sin and corruption, and this vvās not derived from God, but from our selves, and our vvicked parents, and especially from our Father the devill; and the third is a new spirituall being, in light and vvisdome, povver, righteousness, life, and joy, and this is from God alone. And as God is the Author of all the good vve do by vertue of our first and third being, life and povver, so all the evill that vve perpetrate through the second, vve must charge upon our selves, as co-operators vvith the devill, and so much the more must that guilt lye upon us, as there is help to be had in Christ both plentifully and freely there against, if vve vvould earnestly and timely seek the same. So true is that distinction and distribution vvhich the Lord himself doth in this case use *Hosea 13.9. O Israel, thou hast destroyed thy self, but shine help is in me.*

The sixteenth text, vvhich you corrupt vvith your unhallowved glosse to colour your corruptions, is that of *Rom. 14.14, I know, and am perswaded by the Lord Iesus, that there is nothing unclean of it self, but to him that esteemeth it unclean, to him it is unclean;* vvhen you vvould conclude, that neither fornication, adultery, nor any other sin forbidden in the vvord of God, is unclean unto any man, but to him that so esteemeth it; But first it is clear out of the context, that the Apostle speaks of meats and drinks, vvhereof some by the Levicall lavv were made unlavvfull and uncleane for a time, as vve may read at large in the 11 chap. of *Leviticus* and the 14 chap. of *Deuteronomy*, as also of things offered unto Idols, yet sold afterwards in the Shambles, vvhich some feared to eat. But this difference the Lord hath now taken avay by the Gospel, as the Apostle speaks, 1 *Tim.*

4. 4. 5. *For every creature of God is good, and nothing to be refused, if it be received with thanksgiving*, for it is sanctified by the Word of God and prayer. Yet there were some believers in Christ of the Jewish nation, who by reason of the old Leviticall law did yet make conscience of eating meats that were formerly forbidden, and held such for unlawfull and unclean, though others more enlightened did with the Apostle himself, hold these things as clean and of lavvfull use. It is then of these things, and to these persons, that the Apostle speaketh, and not of any sin or unrighteousnesse forbidden in the morall lavv. For doth not the Apostle call fornication and adultery, uncleannesse. *Ephes. 5. 3, 4, 5*, and, *1 Thess. 3. 8* yea is not all unrighteousnesse so termed, *Rom. 6. 19*, and *Rom. 1. 24, 25, 26, 27, 28*. Doth not the Apostle reduce all iniquity to the filthinesse of the flesh and of the spirit, and expressly commands us to cleanse our selves from the same, *2 Corinth. 7. 1, 2*. Having therefore these promises, let us cleanse our selves from all filthinesse of the flesh and of the spirit, perfecting our holinesse in the fear of God. And if nothing be unclean in it selfe, or in Gods sight, why is it said, *Ephes. 5. 5. For this yee know, that no whoremonger, nor unclean person, nor covetous person, who is an Idolater hath any inheritance in the Kingdome of God, and of Christ?* Or why doth the Angel or Christ himielf bid such as yee are, be unclean at their own perill. *Revel. 22. 11. He that is unjust, let him be unjust still, he that is filthy, let him be filthy still, but he that is righteous, let him be righteous still, and he that is holy, let him be holy still*, if there were no perill or danger therein?

Another Scripture which in the seventeenth place you turn against all the rest of the Scriptnres, is that place which is written, *1 Cor. 1. 28. And base things of the world, and things which are despised hath God chosen yea, & things that are not to bring to nought the things that are*, which you would have men to read with your glosse or spectacles thus. That God hath chosen all manner of lewdnesse, uncleannesse, and villany to confound all sobriety, chastity honesty, holinesse and vertue. But if you had affirmed the contrary, you had spoken the truth. For *Rom. 12. 21* we are commanded not to be overcome of evill, but to overcome the evill with the good. If God should chuse the evill, and nill the good, he should walk contrary to his whole revealed will, yea, he were contrary to himself, he should

should overthrow his own Kingdome, and set up Satans, yea he should be all one with the Devill, as some of your blasphemous crew have not blushed to speak, nor trembled to write. But those foolish despised and base things, which God hath chosen to confound the things that are, are clearly shewed to be Christ the wisdom and power of God with his Gospel-work, and Kingdome, all which were foolishnesse to the Gentiles, as they are still reputed with the men of the world, and a stumbling block to the Jews. These hath God chosen to confound the wisdom, riches and righteousness of flesh, 1 *Cor.* 1. 26, 27, 28.

Your eighteenth text of 1 *Cor.* 12. 16, where it is said, *That it is the same God, which worketh all in all,* whereby you would evince, that God is the worker of all evil in us, is fearfully perverted, and therein you deal with us in this, as the devill did with Christ, who stole a single sentence or piece of a sentence from the rest, to make it serve his own turn. For in this Verse, as also in the two former, the Apostle speaks of holy and spirituall gifts, and of these we acknowledge God to be the Authour, yea the sole worker. Then verse 4. *Now there are diversities of gifts, but the same spirit, and there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God that worketh all in all.*

Your nineteenth abused text is taken out of the same Epistle of 1 *Cor.* 15. 26. where it is said. *That God may be all in all,* whence yee inferre that God is all in all, to which it is answered: First, that it should be so of right, in and with the Son of men, whom he hath created to be his house, his seat and throne. Secondly, that it shall be so in time of the true Saints, when Christ hath delivered up the Kingdome, that is the heart of the faithfull and obedient believers into the hand of God the Father, and hath put down in him, all rule, and authority; and power of the sin, verse 24. *For so long Christ must reign, untill all his enemies, in such believers be made his footstool* Verse 25. *And the last of these that shall be destroyed is death.* But God is not all in all in the evil doers, it is the Devill that is all in all, and worketh all in all in them, for they are his proper shop and workhouse *Ephes.* 2. Wherein in times past yee walked according to the course of this world after the Prince of the power of the Air, the spirit that now worketh in the children of disobedience.

Another Scripture which in the Twentieth place you straine and abuse to your own wicked sense and ends, is that of, *Titus* 1. 15. Where it is said, *unto the pure all things are pure*. Whence you would possesse us with this error, from the unclean spirit that possesseth your selves, that all manner of sinfull and unclean acts, set forth for such in the holy Word of truth, are both in themselves pure, and altogether such to them who are pure. But it is certaine, that the Apostle speaks there of meats and drinckes, as he did before, *Rom.* 14. 14. which the Jews not yet fully enlightened, did hold to be unlawfull and unclean unto all men, and by their commandements did accordingly forbid them, Verse 14. here in this Chapter to *Titus*, so then the Apostle speaks not of the works of impiety and ungodlinesse, which are always and unto all men unclean, and so much the impurer unto men, as they themselves are purified in their hearts. But I would have you read out the whole verse in that text, and consider how it confounds all your glosse and practises. *Unto the pure all things are pure, but unto them that are defiled and unbelieving nothing is pure, but even their minde and conscience is defiled.*

In the one and twentieth place, you bring the example of the Angel standing upon the Sea and the Earth, and swearing by him that liveth for ever, *Revel.* 10. 6, 7, 8. to justifie your abominable oaths, and not more customary then cursed kind of swearing. But he that there sweareth is the great Angel of the Covenant, the Son of God, and what he confirmeth by Oath, is both true and of great importance. And will yee make your selves equall unto him, and swear contrary to his expresse Comandements, *Mat.* 5. 33, 34, 35. *James* 5. 12. yea and confirm abominable falshoods by these oaths? I say nothing of your wresting that place, *Hosea* 2. 8, 9. *For she did not know that I gave her corn and wine, and oil, and multiplied her silver and gold which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakednesse.* For it is possible men may sin in accounting these things theirs too peculiarly, which are Gods originally, and theirs onely by trust, as his dispensators and stewards of them. Yea, it is too manifest, that the greatest part of men are false stewards, detaining that from others in their necessity, which is in some sort due unto them,

them by the Lords own provision and command. *Prov. 1. 27, 28.*

But since the most corrupt book called the *Single Eye*, makes wicked quaries here, give me leave to ask you a few questions, in relation to what you write, and let these Scriptures be judge between us, which yee call the letter, the history, and our Bible, as if yee had another. For if yee do not think that all is true which is contained in the Scripture, why do you cite so many testimonies from thence, to justifie your selves and courses, though yee pervert them most wickedly to your impious ends? Howbeit we are sure that all which have read or heard that word shall be judged thereby, *Rom. 2. 12. John 12. 48.* which quaries shall be such, as stand with piety, sobriety and truth, and I hope such as if yee resolve them, will make yee resolve on better things.

First, whether those rogues and beggers for whom your Prophet Copp so much pleadeth (who are able to work but will not) should be maintained in their idle courses? For Saint Paul saith, *2 Thess. 3. 10. For even when we were with you, this we commanded you: that if any man would not work, neither should he eat.*

Secondly, whether the said Copp was not carried with a fanaticke and delusive spirit, when he fell down at the feet of such rogues and beggers to worship them, seeing the Angell doth twice reprove *John* in the Apocalypse for offering the same unto him an holy Angell, and the messenger of Christ. *Revelat. 19. 10. and Chap. 22. 8. 9.*

Thirdly, whether his hugging of Gypsies came not from the same spirit, since they besides their idle cheating courses, condemned by our nationall laws, as unlawfull, are many of them defilers of the flesh, cut-purses, thieves, &c. and do deform the beauty, which God hath given them by dis-figuring their faces worse then the Pharises did. *Mat. 6. 16. that they may be thought to be true Egyptians, who yet were to be shut out of the congregation of God for a time. Deut. 23. 7-8.*

Fourthly, whether that strong impulsion which he had, (and of which he so much gloryeth) to give all the money that he had in his purse to a begger, even to the defrauding and neglect of his family, might not come from the Devill, the spirituall *Pharaoh*, who like his representative that tyranicall *Pharaoh* spoken of, *Exod. 1. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.* Chapters imposeth upon men insupportable,

portable, taxes and burthens, his very name signifying to make bare or naked, as the learned say? For the Apostle gives us this rule concerning giving of almes, even to the poor Saints, of which number few beggers are, 2 Cor. 8. 13. 14: *For I mean not that other men be eased and yee burthened, but by an equality, that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want, that there may be equality, &c.* It had then been sufficient to have given the begger, though a Saint, half he had, or what he had to spare. May not the devil who transforms himself into an Angel of light, 2 Corinth. 11. 14. stirre up to bounty?

Fiftly, whether *Jonahs* preaching against *Niniveh*, was with such frantick gestures, as cocking his Beaver, and staring upon the Nobility and Gentry as he saith, he did, and such mad *out-cries*, ridiculous exclamations, as the said Coppe sets forth, that he used for 12 or 13 dayes together, in denouncing Gods judgments against *London*? And whether the things which he threatned have come to passe, or shall come to passe in the manner which he foretold, and within the time by him prefixed: For that is given by the Lord himself, as one true token to know the Prophets by, *Deut. 18. 20, 21. But the Prophet that shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that Prophet shall dye. And if thou say in thine heart, how shall we know the word which the Lord hath not spoken? When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to passe, that is, the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously.*

Sixtly, whether bare outward forms, such as you account your selves to be, without substance can act, move or live, since the Apostle excludes power from all such livelesse forms and pictures, (as he justly might, and experience it self seconds him in it) 2 Tim. 3. 5. Having a form of godlinesse. but denying the power thereof. Do pictures and portraitures, eat, drink, grow, act, run, &c.

Seventhly, whether yee Ranters are not like so many spiders, which suck nothing but poison out of the holy Scriptures, as your abusing of all the places aforesaid, with many others doth evidence? And whether all that yee spin out of them first corrupted in your own bowels, be not the spiders web, & the cockatrices eggs, *Is. 59. 5.*

Eighthly,

Eightly, whether all sin and unrighteousnes be not a reall evill, though privative, and not a bare imagination in men, as yee most perniciously teach and affirm? Since it is contrary to Gods nature, and expresly forbidden in his Word, and severely both threatned, and accordingly punished by the testimony of all humane and divine histories, and hath a witnesse in mans own bosome, placed there by creation on Gods behalf, to witnesse against the evil thereof. *R.m.* 1.32. and 2.14.15?

Ninthly, whether if sin be onely an imagenarie thing, as yee make it, God is or can be the Authour of it, or the sole worker in it; as you blasphemously maintain? Since it is certain that Jehovah the first and onely true being, produceth nothing, but what hath a being, and true positive reality in it. *Revel. 4.11. Thou art worthy, O Lord, to receive Honour, and Glory, and Power: for thou hast created all things, and for thy pleasure they are and were created.* *Heb. 11.3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear.*

Tenthly, whether God can produce works absolutely contrary to each other in things meerly spirituall, as vertue and vice, things morally good and morally evill? Since Saint *James*, saith *Chap. 3.11. Doth a fountain send forth at the same place sweet water and bitter?*

Eleventhly, Doth the Sun cause both darknesse and light by his presence, that you make God and his Christ, who is the light of the world, to be the onely workers of darknesse and all iniquity, as well as of all light and righteoutnesse. See *1 Jo. 1. 3, 4, 5.*

Twelvethly, If God should now approve of, and love all ways and workes of darkenesse, in the sons and daughters of men, which heretofore he hath forbidden, been offended at and severely punished even in a whole world of men at once, were he not now become a God that is mutable, and not immutable contrary to the Scriptures? *James 1. 17. The Father of lights with whom is no variableness nor shadow of turning, Malachy 36.*

Thirteenthly, Doth not the Scripture every where set forth, two contrary workers in men; as God and the Devill, *James 4. 7, 8. Submit yourselves therefore to God, resist the Devill, and he will flee from you:* Are not the Father of Christ working in him and his, and the Devill working in the wicked, two contrary workers, *Joh. 8. 38.*

&c,

Sec. I speake that which I have seen with my Father, and you doe that which you have seen with your Father. And vers. 44. You are of your Father the Devill, and the lusts of your Father you will doe. Are not Christ and Belial two, and they both extreemly opposit, 2 Cor. 6. 5. And what concord hath Christ with Belial? Are not God and Mammon two Masters, which cannot possibly be both entirely served by us at once, Matth. 6. 24. Finally, are not the flesh, (which is from the Devill) and the spirit two contrary workers, Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other.

Fourteenthly, Are there not two sorts of people accordingly in the world, the one adhering to God and his workes, and wayes of righteousness; and the other following, the counsel wayes and workes of the Devill, and these contrary to each other? 1 Job. 3. 8, 9, 10. He that committeth sin is of the Devill, for the Devill sinneth from the beginning: For this purpose the son of God was made manifest, that he might destroy the workes of the Devill. Whosoever is borne of God doth not commit sin: for his seed remaineth in him, and he cannot sin because he is borne of God. In this the children of God are manifest, and the children of the Devill: whosoever doth not righteousness is not of God, neither he that loveth not his brother. See, Rom. 2. 6, 7, 8, 9, 10.

Fifteenthly, Doth not Moses, and the other Prophets and Messengers sent of God, every where hold forth life and death, blessing and cursing accordingly, as men shall behave themselves in obedience to God, and resistance to the Devill, or on the contrary, Dent. 30. 15, 19. I call heaven and earth to record against thee this day, that I have set before thee life and death, blessing and cursing. Therefore chuse life that both thou and thy seed may live. Isa. 1. 19, 20. If yee be willing and obedient ye shall eat the good things of the land, but if yee refuse and rebell yee shall be devoured with the sword: for the mouth of the Lord hath spoken. Read Rom 2. 6, 7, 8, 9, 10. Aforesaid.

Sixteenthly, Whether in the last day the sheep shall not be separated from the Goates, and the one sent into blisse and happinesse, and the other into everlasting destruction, Matt. 25. 31, 46. Revel. 20. 12, 13, 14. 2 Thess. 1. 6, 7, 8, 9. &c.

Seventeenthly, Whether there is not a woe denounced? Isai. 5. 20. Against them that call evill good & good evill, that put light for dark-

darknesse, and darknesse for light that put bitter for sweet, and sweet for bitter? And how much more is this wo and curse due unto those, who not noly seduce others, but strongly instigate men to act such villanies, as the Single Eye doth.

Eighteenthly, Whether you can now have your communion with the soules of just men, made perfect as you pretend, you being still in the flesh, as well as in the body and they out of it, seeing they in their life abhorred all those courses of uncleannesse and wickednesse, wherein (by your own confession) you live? For what concord hath Christ with Belial? Or what part hath he which believeth with an infidel, read 2 Cor. 6. 14, 15, 16, 17, 18. Luk. 16. 25, 26.

Ninteenthly, Are not you of the number, yea in the forefront of those of whom the Apostles Paul, Peter and Jude foretold thus, 2 Tim. 3. 6, 7. *For of this sort are they which creep into houses, and lead captive silly women laden with sins, lead away with divers lustes, &c. 2 Pet. 2. 1. &c. But there were false Prophets among the people, even as their shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious wayes. And vers. 12, 13, 14. But these as naturall brute beasts, made to be taken and destroyed, speake evil of the things they understand not, and shall utterly perish in their own corruption, and shall receive the reward of unrighteousnesse, as they that count it pleasure to ryot in the day time, spots are they and blemishes, sporting themselves with their own deceivings, while they feast with you, having eyes full of adultery, and that cannot cease from sin, beguiling unstable soules, &c. And vers. 18, 19. For when they speake great swelling words of vanity, they allure through the lusts of the flesh, through much wantonnesse those that were cleane escaped from them that live in errors, while they promise them liberty, they themselves are the servants of corruption, For of whom a man is overcome, of the same is he brought in bondage. Jude vers. 4. For there are certaine men crept in unawares, who were before of old ordained to this condemnation ungodly men, turning the grace of our God into lasciviousnesse and denying the only Lord God and our Lord Jesus Christ. See the rest of this Epistle.*

In the next place, Whether the child of perdition of whom the Apostle speakes, 2 Thess. 2. 4, 5, 6. &c. Be not borne in you or your Ring-leaders and that in perfection? We may verily believe your

your Prophet Copp in this that the day of the Lord is at hand, because the signes of the same spoken of in this place by the Apostle, are evidently found in him and his followers, the Authour of the books, called *The single eye*, and the *Justification of the mad crew*, the last of which you pray me to send you. For thus, Saint Paul speaks, Verse 3,4,5,6,7,8,9. *Let no man deceive you by any means, for that day shall not come, except there be a falling away first, (as it is come to passe in you) and that man of sin be revealed, the son of Ierdution, who opposeth himself, and exalteth himself above all that is called God, or that is worshiped, so that he (as Satans delusion doth now in your hearts) sitteth in the Temple of God shewing himself that he is God: and verse 7,8,9. For the mystery of iniquity doth already work, onely he that now letteth, will let till he be taken out of the way. And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightnesse of his coming, even him whose coming is after the working of Satan, with all power and signs and lying wordes; and with all deceivablenesse of unrighteousnesse in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie, that they all might be damned who believe not the truth but had pleasure in unrighteousnesse.*

Lastly, whether that beast spoken of, *Revel. 13. 1,2,3,4,5 6,7, &c.* be not risen up again in your Ranting crew. For that beast riseth out of the vast and deep sea of wickednesse. *He hath seven heads, all the seven deadly sins in his fore-front, and ten horns to oppose the ten Commandements as you do, and crowns upon those horns in token of triumph and victory, as yee keep your trophies against all vertue, and godlinesse. And the beast was like a Leopard all spotted, as your beast is: and he had the foot of a bear to tear with, and the mouth of a lion, as you have of that devouring lion the devill. And the Dragon gave him his power and his seat (to wit, in such as you are) and great authority. And I saw, saith John, one of his heads, (to wit, that which was once for a time repressed in many of you, though it since rages and reigns, even fornication, or uncleannesse) was as it were wounded to death, and his deadly wound was healed. And the world wandered after the Beast. And they worshipped the Dragon that gave power unto the beast, and they worshipped the beast, saying, Who is like*

unto the beast (for he is God and Christ acting in us, say you) who is able to make war with him? And there was given him a mouth speaking, eating things and blasphemous, &c. And he opened his mouth in blasphemie against God to blaspheme his Name and his Tabernacle, and them that dwell in heaven.

For note these among many other words of blasphemie, which are found in all the books aforesaid, and especially in *The Single Eye*, and *The Justification of the Mad Crew*.

That God and sin are all one, which may be true of your god, that you serve.

That you eat God, drink God, and lye with God, &c.

That you whore in God, and thieve in God, lye, curse, and swear in God.

That good and evil are both one joyned hand in hand.

That every creature is God.

That the devill is Gods back parts.

That God and the Devill are all one.

That the righteous and holy persons shall never be saved.

That they shall go to Hell, and the wicked to Heaven.

That your crew have overcome death and mortality, and are swallowed up into immortality.

That they being already in heaven, neither marry, nor are given in marriage.

That their counsell shall stand, and that they will do all their pleasure.

Unto which may be added some quaries of one of the former Authours in the end of his book, in which he holding the positive, maintaineth those things which are blasphemous errors. As these among others: That all things being subject to God, whether *E-sau* as well as *Jacob*, *Pharoah* as well as *Moses*; *Pilate* as well as *Christ*, yea sin, Devill, or any other instrument do not the acceptable will of God; for so you mean.

Item, whether a creature knowing God as he is known, be not infinite, like and with God?

Item, wherein is the state of the wicked worse then that of the godly, if God be in both? and why is not the one saved aswell as the other?

Item, wherein is man better than other living creatures, if God be in all?

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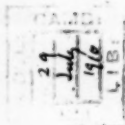
Lastly,

Lastly, whether the Scripture be not the cause of all error, contradiction, division, and envy among men, especially in religion.

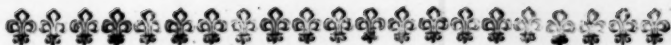
These are some of your many blasphemies maintained by your crew.

If you say, I have here sent you a *Justification* instead of a *Justification*, consider what *Salomon* saith, *Prov. 23.6. A whip for the horse, a bridle for the asse, and a rod for the fools back.* And I fear, you are no better, because you kick at the good counsel given unto you, by him whom you call *Gill*. Perhaps you may challenge me for making mine Answer publick, when your Letter was private. Unto which I reply, that I sought not your good alone, but the salvation of many, that some of you might (if it be the will of God) be reclaimed, and others preserved from your damnable crew; which God in mercy vouchsafe; And, that your self may be one delivered out of this *Sodome*, is the hearty prayer of her, who conceals your name, but writes her own *Ph. Highway*.

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December the 13th 1650.

Imprimatur

John Downame.

